

THE
ANSVVERE
OF THE VICECHAN-
CELOVR, THE DOCTORS,
both the Proctors, and other the
Heads of Houses in the Vniversi-
tie of Oxford:

(Agreeable, vndoubtedly, to the ioint and Vniforme
opinion, of all the Deanes and Chapters, and allo-
ther the learned and obedient Cleargy,
in the Church of England.)

*And Confirmed by the expresse Consent of the Vniuersitie of
Cambridge.*
To the humble Petition of the Ministers of the
Church of England, desiring Reformation of cer-
taine Ceremonies and Abuses of the Church.

Beware of the Concision. Philip: 3. 2.

Cum sub specie studij perfectionis, imperfectionem nullam tolerare possi-
mus, aut in Corpore, aut in membris Ecclesie: tunc Diabolum nos ru-
mefacere superbia, & hypocriti seducere, moneamur.

Calvin advers. Anabapt. Art. 3.



AT OXFORD,
Printed by Ioseph Barnes, Printer
to the Vniuersitie, 1603.

[With all the additions of 2^d edⁿ of 1604.]

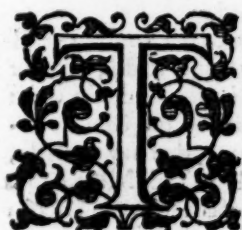
2d
747

[Dedication of 2^d edition. 4/1604.]



TO THE MOST RELIGIOUS,
WISE AND VERTVOVS PRINCE,
our most Gracious and dread Sove-

raigne, JAMES by the Grace of God
King of England, Scotland, France
and Ireland, defender of the
faith, &c.



HE awfull regard & high Reverence,
which in duty we owe, & in all our de-
meanure wee desire to performe, vnto
that *Sacred Person*, which it hath pleased
the Lord our God, because he loved vs,
to set vpon *his* throne as King, in *his*
steede to rule over vs; together with the
detestatio that we cōceave of their pro-
fane audacity, & vngodly presumption,
that have adventured to put into those Maiestious hands, (farre
vnfit to be so familiarly abused) very Libels, & lewd Calumnia-
tioⁿs of the present State, vnder a pretence of *Humble Petitions* &
Loyall advertisements: hath caused vs (most Gracious and most
dread Sovereigne,) to forbear now a good while, and to with-
hold the tendering of *this* our religious, (though otherwise but
weake and slender) service, from your owne most Excellent and
Royal presence; vntill *first* it had staide for the Concurrency of
that other famous Vniuersitie; & *then* also had attended the graue
& prudent approbation of Them, vnto whom in discretion wee
wereto repaire, & by whō in duty we are to be directed in mat-
ters of weight.

But now that we may, both safely vndertake before God and
men, that our principal purpose *hereto*, is the Propugnation of his

A 2

sacred

To the Kings

sacred Truth, the mainetenaunce of your Maiesties Lawes, the Peace of this Church, the quiet of the Common-wealth; & withal, do perceiue by some apparant Arguments, that in their iudgments, whereon we may better rely, then vpon our owne, there is no point *herein*, that is like to abalienate the gracious Favour, nor to impair the Princely Clemency, which of late it pleased your most Excellent Maie ty to extend generally vnto vs all, & since that also, vnto some One of our Societies in particular; (for which we do ever yeeld most humble & all possible thanks:) we are therefore emboldened nowe at length, to offer vp vnto your most learned and Religious view, this our Answer to the *Reformers* Petition, and henceforth do lay it downe at your Maiesties feet. From whence whatsoeuer sentence it shall receaue, we are ready, as becommeth vs, in all humility and contentment, there-withall to repose our selues and rest satisfied.

And this (we confesse, what great comfort to our doubting and dismayed minds.) We now the rather adventure to do; because we haue lately seene, & thereby plainly vaderstand, how these our desires & endeouours, for the preservation of our Church government, though in their low & lowly place, doe nay the lesse, retaine a due conformity with those Noble Acts & Memorable Designements (such as are The ratifying of the Cōmuniō Book; The publishing of that Proclamation, Octob. 24. The Iniunctiō to the L. Archb. for the repressing of Novelties in the Church; The Intention to provide of those Cures, that suffer defect.)

By which your Maiesty hath made knowne, your Gracious Resolution, and Princely purpose as well touching the Doctrine & Discipline, the Service & Ceremonies now taught & established in this Realm, as also cōcerning the Ministers of the Gospel & their better Maintenance, their better ability to teach & their greater diligence in teaching, through out this whole kingdome,

Vnto which Worthy Workes & most Christian proiec ts, inspired from above, & managed with singuler wisdom & godlines, we can but applaude, with shoutings & great ioy, crying as it is in the Prophet: *Grace, Grace vnto it*. That as they proceede from the abundant *Grace* & goodnes of God plentifully infused into your Royall hart, so they may redōūd to High *Grace* & Glory of your Ma-

iii

Most Excellent Maiestie.

Maiesties most godly Government; from generation to generation. And farther, We most hartely desire, that the Nobility, the Gentry, & other of the Commons that haue power & opportunity by reason of their Impropriations to put to their helping hands: will be no lesse willing to set forward the last of those religious Designes, then the two Vniuersities, that like poore Widowes with their 2. Mites, are ready even to their vttermost, by such convenient meanes as may stand with their severall States, to accomplish the same. Nor that onely, but also are able & willing (vpon notice of your Maiesties Pleasure) to propose some other meanes for the amending of the State of the Cleargy; such as shall be offensiuē (we hoape) vnto none that esteeme of them *as of the Ministers of Christ, and dispensers of the secrets of God.*

So may that come to passe, which Malachy speaketh. „*There may be store of meate in the Lords house:* and then let vs proue him Ma. 3. 7. *therewith*, if He will not open the windowes of heaven vnto vs and power vs out a blessing without measure. Now the most high God, that when hee devided to the Nations their Inheritance and seperated the Sonnes of Adam, appointed the borders of *this* People and ordained that in the fulnesse of Time, your Maiestie should sit vpon the Throne, and sway the Scepter of *this* Kingdome; the invisible and only wise God, that hath taken your Maielly as a brande out of the fire, or as that Sheepe of Davids flocke, out of the mouth of the Lyon, and paws of the Beare, to make you the Head of many Nations, and to set you (in the time of our Calamity) as an hyding place from the winde, as a refuge from the tempest, as Rivers of water in a dry place, as the shaddow of a great Rocke in a weary lande, to as many in this Realme, as loue the Peace of the Gospell of Christ; and therewith all hath given your Maiesty Davids Hart, so common with your Princely selfe, and say *Quid retribuam?* VVhat shall I render to the Lord for all his mercies towards me: He prosper the worke of his owne hands; he perfect in your Maiesties hands the worke that he hath begun, vntill the day of Christ; He giue your Maiesty a long Life, a secure Kingdome, a safe House, valiant Armies, a faithfull Senate, loyal Subiects, the World at peace, and whatsoeuer the heart of a Man or of a Monarch may desire.

To the Kings

He grant that the King, and the Kinges Sonne, and the Kinges
Sonnes Sonne, for many generations may raigne over vs in all
happines (if it be his will) even as long as the *Moue* endureth;
and when there shall bee an end of their Times, give both Him
and Them that Inheritance Immortall and Vndefiled that fa-
deth not away, reserved for them in Heaven.

Your Maiesties most humble Subiectes,

and dutifull Servants

*The Vicechancelour, the Doctors, the Proctors,
and other the heades of Houses in the
Vniuersitie of Oxford.*





TO THE MOST REVEREND,
*and Right Honorable the L. Archb. of Canterbury
his Grace, Primate and Metropolitane of all Eng-
land: the L. Buchurst, L. High Treasurer of Eng-
land, and Chancelour of the Vniuersity of Oxford:
the L. Cecill of Esingden, Principall Secretarie to
his Maiestie, and Chancelour of the Vniuersity of
Cambridge; Lords of his Maiesties most Honorable
Pri-vie Counsell.*



ANY and excellent were the blef-
sings, which it pleased Almighty
God to bestow vpon this Nation,
by the Ministry of his chosen ser-
uant our late Sovereigne; yet none
of the were comparable vnto these,
the Purity of Religion, perpetually
supported by one Vniforme most
ancient kind of commendable Church government; and
the plenty of al manner of good learning, abundantly de-
rived from the two Wel-springs therof, into al the parts,
both of the Church and Common-wealth. For the con-
tinuance, both of them and the rest, it was her wise and
happy care, to select and take neere vnto her successiue

IV
The Epistle

Men of rare Endowments & personal gifts, men of deepe iudgement, long experience, great moderation, loving learning and fearing God. Whom therefore shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragement vnto learning, the more noble countenance to Religion, and as the Prophet ſpeaketh *ſet as bleſſings to the whole land*

Psalm 121:6.

In this honorable rancke we cannot, (Moſt Reverend and Right Honorable) without open wrong, but acknowledge your Lordſhips to be ſecond vnto none of all your predeceſſors. The long experience that this kingdome hath had, of your honorable Employments for the maintenance of Religion and learning, as your ſeverall places doe ſpecially require, would checke our want of duty, if we did diſſemble it; and ſilence the detraction of any other, that ſhould goe about to impeach it.

Which as we recount with ſingular comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame God, of his accuſtomed goodnes, hath given the ſame minde, vnto our moſt gracious and dread Sovereigne, to perſeue and propagate the ſame things in Church and Common-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his princely wiſdome and clemency, ſuch immediate Patrones, (which now with long uſe, are growne into a very ſympathy of our eſtates;) to who we might reſort in our needful times of trouble: it would amare our mindes, and vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent endeavours and ſtraunge attempts, of fond Familists, abſurd Browniſts, & perfidious Papists; al of them with importunitie, and ſelfe conceited

v

Dedicatorie.

red confidence, intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniversities.

All which notwithstanding, had not opened the dores of our lips, nor made way to this our iust complaint; but that there came to our sight long since, *An humble petition of a Thousand Ministers at once*: Which wee may wel resemble vnto stil running streames, which are deepest there; where they seeme to be most calme. This we beheld with great sorrow of heart: considering how it is replete, with vnthankfulness towards God for his mercies towards vs; with iniury to *Her* gracious governmēt, (whose Memory be precious vnto all posterity;) with reproach to their Fathers that begot them in the Gospell; with prejudice to the Breasts, that (if they be any thing) did giue them sucke; with contempt of their Brethren, and fellow Laborers (at the least) in the Lords harvest. Howbeit as long as it passed in private, vnder the name of a particular motion, made to his most excellent Maiestie; we laid our handes vpon our mouthes, and with due reverence expected in silence, the wise resolution of His religious heart.

But these men (as they are impatient of delay, or els to gaine credite with the people, on whom they greatly doe rely) soone after, send forth into al quarters of the Realm, store of these pretended Petitions: accompanied vvith such lewd, false, and absurde suggestions, as if our noble King, had lent their motion a favourable eare, and given it some kinde of consenting intertainment; as if in al this, they had done nothing, wherevnto they were not animated and encouraged, by some of speciall credite with his Highnes; as if some busie headed strangers, had vndersta-

The Epistle

ken their cause, and ensured the safe conduit of their weather beaten barge, to the haven of their hope. Were there any such, wee would request them to remember, that it is neither manners nor discretion, to take vpon them in a *State*, wherein (for ought we know) they haue nothing to doe. It may suffice, that they are partakers of the good things of the land; let them thanke God and the King, and be quiet. But we are verily perswaded, there are none such; that this, as al the rest, is given out vnder hand among their credulous adherents, only *ad faciendum populum*. A tricke of theirs, with which wee haue bin long acquainted.

This course (Right Honorable) did make vs thinke, that now they had altered the nature of that foresaide Schedule; and of an *Intitled Petition to his Maiesty*. had made it a covert kind of *libell*. Vherby (securely as they thought) they might depraue and slander, not only the Communion book, but the whole estate of the Church, as it standes reformed by our late Soueraigne. VVhich vndue & dishonest practise, having so changed the quality of their Petition; whether it hath brought the Contriuers and Preferrers of it within the compasse of that statute. *i. Elizab*; and made them lyable to the Penalties of the same; we take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, diuerse other very lewdly affected, haue in diuerse parts of the kingdome, presumed to trouble his Maiesty, and taxe the state, with the like clamorous *libells*, and defamatory supplications.

The consideration whereof beganne to admonish vs, that now it sorted with our duty, to shewe our selues, as truly zealous, & carefully religious in the defence of the Church,

Dedicatorie.

Church, for the quieting of mens minds , and settling of their consciences, by some short animadversions vpon their proceedings: as these factious persons have beene audatiouſly venterous, and præpoſterouſly heddy, to manifeſt their malice; thereby to diſtract and draw the people, from their loue & liking of the preſent ſtate. Wherevnto we were the rather invited , by the commendable example, of our Reverend brethren of the Vniuerſitie of Cambridge; who to make knowne their diſlike of theſe & ſuch like factious Schiſmatiks, have paſſed a grace in their publicke Congregation to this effect.

Placet vobis, ut quicunq; doctrinam vel disciplinam Eccleſiæ Anglicanæ, vel eius partem aliquam, dictis aut ſcriptis, aut quocunq; alio modo, in Academiâ Cantabrigiæ publicè oppugnaverit: ab omni ſuſcepto gradu ſuſpendatur, & à ſuſcipiendo excludatur ipſo facto.

A grace paſſed in the Vniuerſity of Cambridge Jun. 4. 1603. againſt factious Puritans.

By which their wiſe and neceſſary Decree, they have not only encouraged vs, vnto this our Apology; but with al aſſured vs, that both they themſelues, and (as we conceaue) many thouſands moe, of the iudicious and obedient Miniſters of this land: are ready to giue vs the right hand of fellowſhip in this worke, and willing to ſubſcribe vnto the ſame , if the cauſe did neceſſarily require it, or the time would permitte.

But your Lordſhips knowe right wel , that Truth obtaineth no great auctoritie , by the many voices that acknowledge it at once. And for our parts we vtterly condemne the courſe , that theſe Schiſmatiks haue therein taken. Who to bolſter out their ſtale obiections and falſe calumniatiōs, have truded vp & downe diuerſe Shiers, to get the conſent , of they care not whom; ſo they may make vp the tale, and pretend a number. In which kind, that...

The Epistle

that was a notable Stratageme which (farre besides the Authors purpose) we did light vpon of late. May it please your Lordships to haue patience, while we propose it, and to leaue it to your Honorable censure.

H. I. a man that was of ordinary partes, & of as ordinary place, when he liued among vs; is now, it seemes, become a principal Agent, and a special Procurator of the publicke cause among the factious. He, (much mistaking in his strong conceipt, that to insinuate with a man of wisdom, would bee sufficient to fetch him over to that side.) Writes vnto one of eminent sorte among vs, after this fashion.

Moreover I am to let you vnderstand, that many learned and godly Ministers,^a are about to exhibite to the Kings Maiesie, a Petition for the Reformatiō of things amisse in our Church; wherevnto a consent of as many, as cōueniētly we can get, is very behooueful. My opinion & trust is cōcerning you, that you wil be, not only a partaker, but also a furtherer of this Christiā duty. I haue set you here inclosed the forme to be subscribed, by all such, as haue good will to this purpose. I pray you let me haue an answer hereof from you, as soone as you may; with so many of your well affected friendes handes therevnto, as shall bee (thought) good. It is not intended that your names shalbe rashly shewed, to any mans preiudice, but be reserved to a fit opportunity; if we shall perceave, that they altogether being brought forth, will further our desires & suite. Of the good successe whereof, we conceave good hope, thanks be to God. Thus beseeching God to keepe and sanctifie vs for his service, and to giue vs wisdom in all things: I bid
you

^a Scilicet in June, when their Petition was exhibited in April before

VIII.
I think there can be no doubt
that Jacob is the man here
referred to. He says
in his Relation, viz.
"I recollect that he is
in part English, being
directed by them, re-
turning to the Anabaptist
see also speaking is 20. in
And also, I remember
picture of a student
from the first time I saw
the M. S. was Henry Jacob.
Was this not
Henry Jacob?
[He entered St. Henry Hall
579 (L. 116) Jacobus, Revellus
M.A. and was said to have
been banished at Chertsey,
Kent.]

Dedicatorie.

you hartely farewell. Woodstrecte in London. the XXX. of
June. 1603.

Yours to his power

H. I.

*Post script. I could wish you to conferre
with D. A. about this matter.*

Thus much of the Letter.

Now the Forme to be subscribed vnto, is this.

*Wee whose names are vnder written doe agree to make
our humble Petition to the Kinges Maestie, that the pre-
sent state of the Church, may bee farther reformed in all
things needefull; according to the rule of Gods holy word,
and agreeable to the example of other reformed Churches,
which have restored both the Doctrine & Discipline, as it
was delivered by our Saviour Christ, and his holy Apostles.*

Your Lordships see the manner of the men. This col-
lusion and coven, were very base betweene man & man.
But for them, thus to vse their Soueraigne; first to giue
him a Petition in the name of a Thoulande, and then to
scatter it abroad with this glosse, *Of the good successe of
our suit, we doe conceaue good hope: thanks be to God; Ther-
by ex post facto, to begge and steale as many hands to it,
as could be got: this is such stufte*, as wee will passe over
with reference to that of Tully vnto Antonie; *Tu autem
eò liberior, &c.* It is the aduantage some Men haue, that
they dare to doe such things, as a modest Adversary can-
not well reprove. But it is suteable to the Imputations
they haue laide vpon their late Princes government.
And now also, when his Maiesty shal frustrate their vaine

Philip. 2:

¶ ¶

ima-

The Epistle

imaginations; they haue leſtè their olde wont, if ſome of them doe not verify that of the Poet,

Perſ: Satyr: 1.
*--- Fermentum, & qua ſemel intus
 Innata eſt, rupto iecore, exhibit Caprificus.*

Howſoeuer; the Thing that we would ſpecially obſerue out of this Script; is in the māner of *Subſcriptio*. Where hence it doth moſt plainly appeare, that the particulars ſpecified in the Petition; are not the vtmoſt End wherat they aime; they haue another marke.

„ *All thinges needefull according to the rule of Gods Word, & agreeable to the example of other reformed Churches; is their Vp-ſhot. But is it ſo indeede? Why, They of the Petition deſire (onely) Reformation of certaine Ceremonies and Abuses: They neither as factionus men, affect a Popular Paritie in the Church; nor as Schiſmatickes, aime at the diſſolution of the State Eccleſiaſticall: their bumble ſuite is, that the offences following may bee removed, amended, qualified: They (good men) deſire That which ſhall be preiudiciall vnto none, but &c. It is true; The voice of the Petition, might ſeeme to be the voice of Jacob, though the handes of the Subſcription appeare plainly to be the handes of Eſau; were it not that there is alſo a Claufe in their Petition, (Now that we haue their owne expoſition of it, we can obſerve it; and, that it is repeated thrife for failing, viz. *Theſe and ſome other uſed; Theſe and other ſuch like; Theſe vvith other ſuch Abuses;*) which holdeth very good correſpondency with the forme of Subſcription. Heretofore, wee could not tell what to make of thoſe wordes, and therefore made them no anſwere. They ſeemed vnto vs a very *Nemo Scit*; a Mathematicke Line, *diuiſibilis in ſemper diuiſibilia*: but now vpon this new Adverſement, having cōpared the,*

we

See this ſtyle in O.
 Ormeron's Petition & a
 Puritane. [1681]

Dedicatorie.

we finde them Paralele, to those *All things needfull &c.* in the Subscriptiō: Which tell vs plainly, They wil never haue an end, till either they haue set vp the Presbitery, Or else be cut of by Authority.

The third & last remarkeable matter, which we humbly referre vnto your Lordships due regard, is a certeine Semblance, which in this our halfe yeares silence, wee haue obserued in two contrary Factions, that haue shewed themselues by their Petitions, discontented with the present State, & Ecclesiasticall Government: namely in the *Papists* and the *Puritants*. Wee will vse their owne style, and come as neere as we can, to their very words.

1 They Both intitule themselues the *Kinges afflicted subiectes*, and aboue all other, *his devoted servants*.

2 They Both pretend *an enforcement of a speedy resourse to his Maiessty, for a present Redresse and Reformation*.

3 They Both cōplaine, of being overwhelmed with *enduring persecution though losse of Liuing and Libertie*.

4 They Both ground their Doctrīne and Discipline vpon the *sacred text of Gods word and Gospell*.

5 They Both condemne the obedience of Protestantes to the Laws Established, to bee, not for, Conscience & zeale: but for *Morall Honestie, and feare of temporall punishment*, saith the *Papist*; For *their owne quiet, credit, and profit in the world*, saith the *Puritaine*.

6 They Both renoūce a *publicke alteratiō, & dissolutiō of the State Ecclesiast.* but the one pleads for a *private Toleration*, the other (for looth) for a *Godly Reformation*.

7 They Both deny that they exhibite their Petitiōs, with a *tumultuous spirit, or with a disloyall & Schismatical minde*. Of which their Semblable Assertions, in argu-

The Epistle

*Iudg: 15: 4: ments so opposite, we might say in a word, as the *Orator* doth of contrarie Opinions; *it cannot bee that more then* one of the should possibly be true, but it is verie possible; that both may be false. Yet we rather take vp that in the Booke of * *Iudges*, & say of them & their designes: Verily these men are like *Samsons Foxes*. They haue *their heades severed* indeed, the One sort looking to the *Papacy*, the Other to the *Presbiterie*. But they *are tyed together by the tiales*, with *fire-brandes betweene them*. Which if they be not quenched in time, are able to set the whole Land in a Combustion and Vpror.

I F in any of these, or in them all, there do appeare vn- to your Lordships such matter of moment, as might moue men of care, & some discretion to write in defence of themselues, and the present State; if in our manner of of-writing, we haue held that hand, (not by way of large discourse, but as the breuity of Notes will suffer,) which doth besee me a modest and ingenuous answer; if in neither of them there be any thing so offensive, or defectiue, or importinent; but that, vnder the wings of your Honorable Patronage it may passe into the Presence of his Excellent Maiesty, and there attend his most iudicious and learned Censure, yet so tempered with his rare & singuler mildnes, as in it he is wont to accept the duty & service of his meaner subiects: *then* (and not otherwise) we beseech your Lordships that of your wonted fauour, you will accompanie it with your grateful Presence, and as the Argumēt of our religious Affectiōs in all humility present it to his Highnes: then wee entreate, that in the Honorable regard you haue of those *Noble partes* of this Church, which God hath specially betaken into your Protectiō; in the loyal remembrance you retaine of Her
Ma.

Dedicatorie.

Maiestie that late was, & her happy Government; in the bounden dutie you owe to his Maiesty that nowe is, and the Well doing of this whole Kingdome; in the Pietie & zeale which you beare to God, his Church, & to his sacred truth: you will take occasion hereby, All as one man, ioyntly to imploy that great Grace, & high Favor, which God hath giue you in the eies of your Soueraigne; to the present support of Religion, maintenāce of Learning, defence of the Church, strengthening the State, setting the minds of the People, establishing peace & tranquillity in the Lād: by taking the *Foxes*, the little *Foxes*, which marre our Vines, that they beare small Grapes; & by chasing away the wild *Beare* of the Wood, & the *Beasts* of the Forrest; that otherwise would eate the vp, & vtterly destroy the. So God shal take Pleasure in your Care & Cōsciēce; the King in your faithful Service; his subiects shall dwell safe, vnder the shadow of his Wings; & we your Clyents shal lend this testimony after you. Many Patrones of the Clergy, many Chauncelours of the Vniuersities, have done vertuoufly, but These surmounted them all.

Now the God that giveth both Glorie, & Grace, give your Lordships all manner of Graces fitte for your High Callings in this World; and That farre most excellent & eternall waight of Glorie, in the World to come.

Your Lordships in all duetie,

The Vicechancelour, the Doctors,
the Proctors, and other the
Heades of Houses in the
Vniuersitie of Oxford.

[Letter from Cambridge University, pub. in 2^d edⁿ of 1604]

To the Iudicious & Indifferent Reader.



Immediately after the Printing of our answer to the Petition, there came vnto vs, a very kind and wel-penned Letter, concerning this matter. VVhich we might not suppress, (though it be but rudely heere inserted) without great iniury, to that whole Vniversity; and no lesse detriment vnto the cause it selfe.

INDORSED

To the Vicechancelour, and others of the Vniversitie of Oxford.



Vm uuperrime, & quidem serò admodum, ad aures nostras pervenisset fama de libello Regia Maestati pro reformanda (scilicet) Ecclesiâ, à Ministris mille, vi perhibentur, exhibitio: et si uibet in eo novi reperiretur, cui non plus milites antehac responsurum his, tamen quoniam numerum iactant, ut intelligerent Millenarij, isti, Si Sancto mille adfuerit, Davidi in hac causa decies mille nunquam desuturos, nihil prius habuimus, aut antiquius, quam ut Operi omni responsione indignissimo, aliquod tamen responsum pararemus. Quod dum meditamur, desertur ad nos Academia Oxoniensis Apologia carisè disertissima, quæ rationum momentis brevissimè refutaret, quicquid ab Istis tanto antea labore confectum esset, aut confectum. Quæ conspecta, nihil nobis reliqui videbatur, quod ita antequam Fratrum nostrorum in causa optima zelus & industria promptè satis & parata ad hominum levissimorum iudicium omnes vel ex tempore rescriberet: quam cum illi ponderasset argumentorum, nos numero, quo Isti maxime gloriantur, pugnaremus. Quod & antea quasi divinitus & prævīdimus, & prœvidimus. Cum enim defuncta Elizabetha Regina optima, & in causa optima (quod in muliere prope singu-

To the Iudicious & Indifferent Reader.

Angulare est, & in auditum semper constantissimâ, semper eadem, non tam Principis Religiosissime interitum & religionis si non interitum, ut at summè certè periclitantis casum deplorare, quam in adventum Regis novi novâ res meditari. Isti capissent & in dies moliri: peropportuno (occurrendum censuit Academia, & convocato senatu frequentè admodum, & celebri decernendum, ut Quicunq; Ecclesiæ Anglicanæ Doctrinam, vel Disciplinam, vel eius partem aliquam legibus publicis stabilitam, scriptis, vel dictis, vel quocunq; modo, in Academia Cantabrigiensi publicè oppugnaverit, ab omni gradu suscipiendo excludatur, & à suscepto suspendatur ipso facto. Quod quidem Decretum consensu propè unanimi comprobatum, & tabulis publicis Junij 9. 1603. consignatū, nunc demū testatū. Our private instruction was, as if it had beene decrede the 4. of June.

cupimus universis, ut intelligant omnes de Disciplina nostra, non suspensa, sed suscepta liberè & resecta quid existiment, non in angulis Opinionistri nonnulli, sed in aperto Senatu Cantabrigienses propè universi. Quorum consensu, cum tam fraternè concinas & conspiciamus Adologia Oxoniensium, cum Scripturis, Patribus, Concilijs, Principum nostrorum Decretis, Legibus, Parliamentis; eant nunc mille Isti, & libris nostris fere mille in hunc finem editis & conscriptis, cum eris otiosus & facultas, respondeant prius, quàm Gramen toties decessit. Regi tam prudenti, tam literato, tam impudenter obstruant. Aut si numerari malint quam ponderari suffragia, cogitent homunciones miseri, ab Academicis Musisq; relictis, quam nullius numeri sint, quam plane nihili. Valet fratres in Christo Charissimi, & vos nostramq; Academiam summa vobis & studiorum & morum similitudine coniunctissimam, ut facitis, amato. Cantab. Olob. 7. 1603.

SVBSCRIBED

By the Vicechancelour, and others
the Heades of the University of Cambridge.

C

THE

To the Iudicious and Indifferent Reader.

Greg Naz in
Apolog.

THE Divine, complaineth of some in his time, after this manner.

Tanquam de Deo, ac Re omnium maxima, salutem, adeo ipsa, primariaque omnium spe, certamen habentes, quò ardentiori fide pradii sunt, eò acrim Orationi adversantur; atque Obsequium non pietatem veritatis productionem esse interpretantes, omnia autè proicerint, quàm Opiniones eas quas domo secum afferunt.

There is a certaine sorte of Men, that as if the question were of God himselfe, and of the Thing which of all other, is most materiall, of eternall Salvation, and the very End of the Hope of all men, so they contend and strive: who, by howe much the more Fiery their Faith is, by so much the more fierce Adversaries they are to (all) Perswasion; and pretending that Obedience is not Piety, but Prodition of the truth, will forgoe any Thing (*their Vocation, their Loyalty, and alli*) rather then those Opinions, which they bring with them from home.

Now because we decline no Censure, but onely of Preiudicate Opinions: therefore wee doe earnestly entreate, that you will reade with iudgement, and Iudge with indifferencie the Things that ensue.

THE







[This is the famous "Millenary" Petition.]



THE HUMBLE PETITION OF
THE MINISTERS OF THE
Church of England, desiring Reformation of
certaine Ceremonies and abuses of
the Church.

To the most Christian and excellent PRINCE,
our Gracious and dread Sovereigne, JAMES
by the grace of God, &c. Wee the Ministers of
the Church of England that desire Reforma-
tion; with a long prosperous and happie.
Raigne over vs, in this life, and in the next e-
verlasting salvation.

MOST gracious & dread Sovereigne,
seeing it hath pleased the devine
Maiestie, to the great comfort of all
good Christians, to advance your
Highnes, according to your iust title,
to the peaceable government of this
Church and Common wealth of Eng-
land: we the Ministers of the Gospell
in this land, neither as factious men, affecting a popular
Parity in the Church, nor as Schismatiques aiming at the
disso-

dissolution of the state Ecclesiasticall; but as the faithfull servants of Christ, and loyall subiects to your Maiesty, desiring and longing for the redresse of diuerse abuses of the Church; could doe no lesse, in our obedience to God, service to your Maiestie, loue to his Church, then acquainte your Princely Maiestie, with our particular griefes. For as your Princely penne writeth, The King as a good Physitian, must first know what peccant humors his patient naturally is most subiect vnto, before he can begin his cure. And although diuers of vs that sue for Reformation, haue formerly in respect of the times subscribed to the booke, some vpon Protestation, some vpon expositions giue them, some with condition, rather then the Church shoulde haue beene deprived of their labour and Ministry; yet now we, to the number of more then a thousand, of your Maiesties subiects and Ministers, all groaning as vnder a common burden of humane Rites and Ceremonies, doe with one ioint consent humble our selues at your Maiesties feete, to be eased and relieved in this behalfe. Our humble suite then vnto your Maiestie is, that these offences following, some may be removed, some amended, some qualified.

I In the Church service. That the Crosse in Baptisme, Interrogatories ministred to Infants, Confirmation, as superfluous may be taken away. Baptisme not to be ministred by Women, and so explained. The Cap and Surplice not vrged. That examination may goe before the Communion. That it be ministred with a Sermon. That diuerse termes of Priests, and Absolution, and some other vsed, with the Ring in mariage, and other such like in the booke, may bee corrected. The long-somenes of service abridged. Church songs and Musicke moderated to better edification. That the Lords day be not prophaned. The rest vpon Holydaies

daies not so strictly urged. That there may bee an uniformity of doctrine prescribed. No popish opinion to be any more taught or defended. No Ministers charged to teach their people to bow at the name of Iesus. That the Canonical Scriptures only be read in the Church.

2 Concerning Church Ministers. That none hereafter be admitted into the Ministry, but able and sufficient men, and those to preach diligently; and especially upon the Lords day. That such as bee already entred and cannot preach, may either be removed, and some charitable course taken with them for their reliefe: or else to bee forced according to the valew of their livings, to maintaine preachers. That Non-residencie be not permitted. That King Edwards statute for the lawfulness of Ministers marriage, be revived. That Ministers be not urged to subscribe, but, according to the law, to the Articles of Religion, and the Kings supremacy onely.

3 For Church livings and maintenance. That Bishops leave their Comendams. some holding Prebends, some Parsonages, some Vicarages with their Bishopricks. That double beneficed mē, be not suffered to hold, some two, some three benefices with cure: and some two, three, or foure dignities besides. That Impropriations annexed to Bishopricks and Colledges, be demised only to the Preachers Incumbēts, for the old Rent. That the Impropriations of Laymens fee, may be charged with a sixth, or seaveth part of the worth, to the maintenance of the preaching Minister.

4 For Church discipline. That the Discipline, and Excommunication may be administred according to Christs owne institution. Or at the least, that enormities may bee redressed. As namely, That Excommunication come not forth under the name of Lay persons, Chauncellours, Offi-

cials &c. That men bee not excommunicated for trifles & twelve penny matters. That none be excommunicated without consent of his Pastor. That the officers be not suffered to extort unreasonable fees. That none having Iurisdiction or Registers places, put out the same to farme. That diverse Popish Canons, (as for restraint of marriage at certaine times) be reversed. That the Long-sommes of suites in Ecclesiasticall courts, (which hang sometime two, three, foure, five, sixe or seaven yeares) may be restrained. That the Oth ex officio, whereby men are forced to accuse themselves be more sparingly used. That Licenses for marriage without Banes asked, be more cautiously granted.

These with such other Abuses yet remaining & practised in the Church of England, we are able to shew not to be agreeable to the scriptures, if it shall please your Highnes farther to heare vs, or more at large by writing to be enforced, or by conference among the learned to be resolved. And yet we doubt not, but that without any farther proccesse, your Maiesty (of whose Christian iudgement we have received so good a tast already) is able of your selfe, to iudge of the equity of this cause. God we trust hath appointed your Highnes our Physitian, to heale these diseases. And we say with mordecai to Hester, who knoweth, whether you are come to the kingdome for such a time? Thus your Maiesty shall do that, which we are perswaded, shall be acceptable to God, honorable to your Maiesty in all succeeding ages, profitable to his Church which shall be thereby encreased, comfortable to your Ministers, which shall bee no more suspended, silenced, disgraced, imprisoned for mens Traditions: & prejudiciall to none, but to those that seeke their owne quiet, credit, and profit in the world. Thus with all dutifull submission, referring our selves to your Maiesties pleasure,

*sure, for your gracious answer, as God shall direct you: wee
most humbly recommend your Highnes to the divine Ma-
iesty; whom we beseech for Christ his sake to dispose your
royall heart to doe heerein, what shall be to his glory, the good
of his Church, and your endless comfort.*

Your Maiesties most humble Subiects

*The Ministers of the Gospell, that desire not a
disorderly innovation, but a due and
godly Reformation.*





THE ANSWERE OF THE VICE-
CHAVNCELOVR, THE DOC.

*tors, both the Proctors, & other the Heads
of Houses in the Vniuersity of Oxford,*

To the Petition of the Ministers of the Church
of England desiring reformation.

*In their Petition, there are three
principall partes.*

- 1 A Preface.
 - 2 A Complaint consisting of fowre speci-
all pointes; In every of them they de-
sire that certaine Ceremonies and A-
buses, may be some of them removed,
some amended, some qualified.
 - 3 A Conclusion.
-

FOR ANSWER WHEREVNTO:



EE most humbly beseech his most excellent Maiestie, that it may be considered, how inconvenient and vn-sufferable it is in Christian policie, to permit a long and well settled state of government, to be so much as questioned; much more to be

^a altered, for a few of his Subjects:

especiall considering the matter, pretended to be the cause of these mens grieve, and of their desired Reformation, vniustly so called. For it is either the *Ceremonies* of the Church, or *Abuses* in the Church, as they alleagde. Wherein wee humbly recommende to his Princely remembrance.

First concerning Ceremonies, that they are either superstitious. & then no waies to be admitted. Of which fort it should seeme by the Petitioners, (& wee are ready to proue) that the Ceremonies of our Church are not. Because these men confesse, that in respect of the times they did subscribe vnto them. or if they were such, with what cōsciēce did they subscribe, in respect of the times?

Or els, things in themselves indifferent. And then the supreme Christian Magistrate, hath lawfull^b authoritie to forbid, and we must forbear: to commande; and wee must obey; not only for feare, but for conscience sake. Of which kinde if these Ceremonies be (as we will iustifie, and they cannot deny) where is then their pretended obedience? VVhere is their applause of his Maiesties peaceable government? Why doe they trouble both Church & Common wealth, in respect of matters which in duty and conscience they may well, and ought willingly, to submitte themselves vnto?

^a Ipsa mutatio consuetudinis, etiam quæ ad iuvat vtilitate, novitate perturbat. August. ad Ianuar. Ep. 118. cap. 5.

^b Melan. in 13. ad Rom. Peccatū mortale est violare edicta Magistrū, &c. Heming. in Syntag. cap. de Adiaph. Qui violat Ecclesiasticam potestatem peccat multis modis, &c. Bez. Epist. 24. ad artic. 7.

Se-

Secondly cōcerning Abuses, be it considered: first of what qualitie they are; secondly of what degree.

1 Touching the nature or quality of them, whether they are in the verie Constitutions of our Church, or rather in the Execution of the said Constitutions. If not in the Constitutions themselues, (as when wee descende to the particulars it wil appeare :) there is no cause why the government should be changed: or these men suffered, thus to calumniate the state, wherein there is nothing *Positive*, that is worthy of blame. If in the Executions; (which as we will not absolutely deny, so these men cannot easilie proue,) that may be remedied by amending or removing of some certaine offenders, without alteration of the state.

2 Touching the degree or grievousnes of these abuses, (whether in the Constitution, as they suppose, & we deny; or in the Execution which simply, and in everie particular, ^c no Church in Christendome is able to iustifie, and yet none, so much as this of ours :) we vndertake to proue against the thousand, that make vnknowne vnder that generalitie, that they are not such, nor so heynous, as deserue this their bitter reprehension: much lesse such an alteration, in the Church and Commonwealth, as woulde ensue; if these Petitioners might haue their desire.

^cCalv. adv. A-
nab. art. 1. V-
triq; (sc. Ca-
thari & Dona-
tista) in eodē
errore fuerūt,
Quo isti som-
niatores; Ec-
clesiā quære-
tes in quanti-
tate posset desi-
derari, &c.

2. In Particular

Concerning the Preface.

Wee doe but note.

1 **W**HAT reckoning (in truth) these men doe make, of *iust titles vnto kingdomes*, who fa-
vour

vour them^d to much, that were wont to subiect all kings titles vnto popular election and approbation.

^dDe sur. reg.
apud Scot.
De lur Magist.
in subd:
Vind. cont. tyr.
Hotto. fi. acog.

2. What comfort (in deede) the Petitioners take in the peace of his Maiesties government; who in the very entrance thereof, by seeking this and the like daungerous alterations, do disquiet & disturbe the same. Were other men as litle inured to peace & subiection, it might occasion some inconvenience.

3 Howsoever in wordes they decline the imputation of factious men affecting popular parity in the Church, and, of schismatikes aiming at the dissolution of the state Ecclesiasticall: yet it is to well knowen in this kingdome, and by experience it hath bin felte in that of Scotland, what manner of men they be: as also, what have bin the lamentable effects of their reformatiōs there, & would have bin likewise heere, had not the prudent fore-sight, and constant resolution of our late gracious Soveraigne, continually repressed their attempts.

• Βασίλειον
δοξον. pag.
39, 40, 41, &c.

4 These men might have performed better. *Their obedience to God, their service to his Maiestie, their love to his Church:* (as in the particu'ars will appeare) if they had forborne to trouble his Maiesty, the church of God, and this common wealth, with these their causeles griefs and discontentments: They have thereby made such a breach as will not easily (without much wisdom & patience) bee cured. For what are these men, that they should assume so much? or what are the whole Cleargy of England besides, that they should bee so abased and contemned?

5 That which they alleage out of his Highnes *Βασίλειον* *δοξον*, is a childish fallacie; absurdly taking that for granted, which is the maine question. They must proue

(and not assume,) that these are the *peccant humours* of *this Church*, which in trueth is the ^t least *peccant* of any in the world, and would be much lesse *peccant*, if it were cleane purged, of these vnquiet and male contented humours.

6 That *diuerse of them haue formerly subscribed to the booke*, (as skornfully they tearme it) doeth manifestly evince, that either our *Leiturgy* is iustificable, themselues being Iudges; or els that they did liberally dispence with their owne consciences, which is not the part of honest men. To do that *in respect of the times*, which in it selfe is not lawful, proveth little lesse then hypocrisie: to alleadge vnknowne *Protestations, Expositions, and Conditions* in their subscription, doth argue no sinceritie; and vpon due examination, will fall out to be nothing, but meere falsitie.

7 As for their *labours in the Ministry*, be they such as they are. This Church of England had beene happy if it had not beene troubled, with their factious sermons & scurrile pamphlets: which haue given the Adversary, much matter of advantage, distracted the minds of many weake ones, & quite turned some other from the loue of the Truth.

8 The number of *more then a thousand*, is but a vi- zard, which we humbly intreat, may be pulled from their faces, that we may see and know the men, that thus *grone* vnder the yoke of a Christian & commendable gover- nement; which (maliciously and iniuriously) they would haue reputed, a *most heavy barden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Con-

¶ Mart. Mar. P.
Miles monop.
Hay any work
& the rest of
that spirit.

This ~~is~~ Miles monop.
ly refers to idios.
Pleasant Dial.
ogue, etc. of 1666.
a prominent interlocutor
of which is Miles monop.
of 1666. The golden
lame of one foot.

Concerning the matters of their Complaint: 1. *Of Church service.*

1 **I**N the Church service, we are ready to mainetaine, (but they must object first and proue the contrary.) That the *Crosse in Baptisme*, *Interrogatories ministred to Infants*, and *Confirmation*, are most ancient, iustifiable, and convenient Ceremonies. and therefore to bee continued.

2 That the Church of England, nor the booke of Common praier doth not prescribe, that *Baptisme should be administred by women*. Though we deny it not, to bee ^b Baptisme, if perchance *de facto*, it bee by them administred. *Fieri non debuit, factum valuit.*

^b Chytræ. de Bap. & in Lev. Sneyd de rap. Zuingl. de rap. Hierbr. in Comp. Theol.

3 That the *Cap and Surplice be not vrged*, it is an absurde speach and implies confusion. For so every man should be suffered in that behalfe to doe what him liketh. Againe, doe not their owne words import, that they may well be vsed? but they must not be *vrged*. Why? what is there in a Cap or in a Surplis, that shouldⁱ offend any man of iudgement?

ⁱ Buc. de re vest. pag 707. Pet. Mart. Ep. ad Hop. Aug. Ep. 154. Calv. in Ex. 23

4 That *Examination* where neede is, should goe before the *Communiõ*, who disliketh? Or that it be *ministred with a sermon*? But that it should not be ministred without a sermon, is absurd; and hath bred in manie a vaine and false opinion, as if, not the word of Christs Institution, but rather the word of a Ministers exposition, were a^k necessarily and an essentiall part of the Communion. Besides he that readeth our Communion booke, shal see that therein the whole manner, end, and vse of that holy institution, is so excellently described, as may be insteede of many sermons. Also that none should be admitted to

^k T. C. lib. 1. pag. 158.

that blessed Sacrament, (of what age, state, or condition so ever) except they were first examined after the Consistorian fashion, were insolent, iniurious, and in manie respects most inconvenient.

¹Isai. 66. 21.
Where the
Geneva note
doth shewe,
that the Mini-
sters of the
new testamēt
are to be rear-
med Priests.
^{*}Bucer in Cē.
Eucap. 20.

5 The termes of ¹Priests and *Absolution: the * Ring in Marriage and such other*, which they haue heretofore traduced in their vnlearned discourſes; are by diuerſe of our learned Devines, and ſhalbe iuſtified. As contrary- wiſe by the Petitioners they wil neuer be euided worthy to be aboliſhed.

6 Their deſire *to haue the long ſommes of ſervice a- bridged*, doth wel beſit their great Devotion. Who not- withſtanding are wont to ſpende an houre ſometimes or little leſſe, in extemporarie, inconſequent, and ſenſleſſe praier conceaved raſhly by themſelues. From hence, their diſlike of ſet & ſtinted formes of praier, it doth pro- ceede, that ſome of them omit, ſome reſuſe to repeate, ſome condemne the vſe of the Lords praier, from hence hath *Barrow* and *Greenewood* taken their beginning, and ſeiched the premiſſes of their peſtilent and blaſphemous Concluſions.

²Iuſt. Mart in
queſt ad Or. h
9. 107.
Aug Conf. li.
30 cap 33.

7 *Church^m. ſongs and Muſicke*, are much beholden to theſe men now: in as much as they can be content to diſgeſt them, ſo they bee *moderated to better edification*. The time was when wee haue heard them ſpeake in this point, after another ſort. *Meretricious Church-Muſicke, Toſſing of tennis balls*, and ſuch like; were there phrales of Gods diuine ſervice. But thanked bee God, that his Maieſties devout affection in this kind, hath forced from them this moderation.

8 *That the Lords day be not prophaned*, hee is verie prophane that deſireth not from his hart. But what man-
ner

ner of law-givers are they, that lay downe their constitutions in such Negatives, in such comparatives? For who can devine what they would have, when they desire *that the Rest vpon^a Holy daies be not so strictly urged*? Would they haue men vpon such daies goe to plough & carter, as some of their humor haue caused their servants to do, on the very feast of Christs Nativity? Or do they mean, that we should take to our selves such liberty therein, as certeine persons lately have done; who being commanded by lawfull auctority to celebrate the fift of August, with joy and thanksgiving for his Maiesties most strang and wonderfull deliverance, vpon the said day now three yeares past; did notwithstanding spend the same (as we are credibly informed) in fasting and mourning and such like workes of their obedience? Nay these & the like experiments doe cause vs, humbly and instantly to desire, that both Sundaies and Holi-daies may bee religiously observed; and the intolerable prophanation of them, which is the rather brought in, by these mens preachings and examples, may be very severely punished.

^a Pet Martyr.
Epist. ad Hop-
petum.

9 *That there may be an Vniformitie of Doctrine prescribed: That no Popish opinions may be any more taught or defended?* What imputations are these? howe preiudiciall? how iniurious? not onely vnto the Church government, but vnto the Christian faith established in this Realme? What advantage do these men in these shamelesse suggestions reach vnto the Papists? As if there were no^o vniformity, no cōsent of doctrine amōg vs? (so ye except thē.) As if there were some Popish opinions taught and defended in our Leiturgy? (as they deeme) who are ready to make every thing^p Popery which they doe not fancy. These are the weapons with which *Bellarmino* and

^o We refer to
the Articles of
Religion a-
greed vpon &
established in
Convocation.
Anno 1562.

^p Zanch. conf.
cap 24 de
Ecd Milit.
Aph. 19.

that broode, are wont to wounde, or rather fallſely to reproch our faith and profeſſion. Good had it beene that theſe men had never beene able to write, rather then to write thus, to the ſcandall of Gods Church, & his ſacred truth.

10 *Reverence done at the name of Jeſus*, is no ſuperſtition, but an outward ſigne of our inward ſubiection to his devine Maieſty, and an apparant token of our devotion. VVhy doe they not likewise find fault with kneeling, ſighing, weeping, liſting vp of eies, knocking of breſtes, holding vp of hands vnto heaven? All which good men may uſe in Gods ſervice with great pietie, though Hypocrites doe otherwiſe.

11 They are groſely ignorant if they know it not, or wilfully malicious and turbulent, if knowing it to be lawfull, they yet oppugne *the reading of the Apocriphal ſcriptures or writings in the Church. Non ad confirmationem fidei, ſed ad reformationem or institutionem morum*, as the Auncient ⁹ fathers ſpeake and approue. As alſo the Articles of Convocation, & the Prefaces before the Apocriphal bookes in the Engliſh Bibles, do directly ſhew: adding that they giue light, to the devine ſtory.

⁹Hiero.præf.
in Pro.
Cypr in Simb:
Pellic. præſun
Apocr.
Hyper.Metho.
Theol 1 1.c.6.

2. Concerning Church=Ministers.

I **W**EE hartely deſire that able and ſufficient men bee admitted into the miniſterie. That they preach diligently, and that on the Sunday eſpecially. But who ſhall iudge of their ſufficiency? Or doth not the ſufficiency of Miniſters *Suſcipere magis & minus*? Were the Miniſters of the Primitive Church, al of them, able to preach? Did not ſome of them preach the Goſpell,

pell, and other some reade the Scriptures, & administer the Sacraments? Or hath not the vrging of that strange doctrine, viz. *That he is no Minister that cannot preach*, first forced men to take vpon them to expound Gods word, that thereby have brought the word of God, and the sacred exercise of preaching into lamentable contempt; through their absurde, sencelesse, and irreligious glosses and paraphrases, and discourses: whiles they have chosen rather so to doe, then to be accounted, *Idoll shepherds, Dumbe dogges, No Ministers*, and such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only because some in the Ministry could not or did not preach? But in this pointe it would be considered especially, first that it is not possible to have al Ministers men of worth, til al Church-livings be very sufficient to maintaine men of worth. Secondly that the way to invite men of best partes to take vpon them the Ministry, is not to expose and subiect that calling, to want and beggery, which in the third part of this their comp'laint, these men doe principally intend. And lastly that howsoever these men doe please themselues in their extemporary gift; yet many of them, though in shew very audacious, doe notwithstanding deserve for their grosse ignorance, to bee blotted out of the number of preachers, truly so called.

2 How charitable these men are, that would haue men removed out of the Ministry, because they cannot preach; (whereas some of them were intreated to take that function vpon them, when men more able could not

be

¹Chrysost.in
1 Cor.1.
Pet Martyr.in
1.Cor.1
Gualt irr 1.
Cor.1.
Cal.in 1 Cor.1.
Bucer.in
Eph.4.

¹Barrowes
bookes &c.
Perpetual go-
vernor: nr of
the Church.
pag. 339.

¹Har.conf. ex
Hela. Post.
De Minist ca.
18. Agnosci-
mus &c Vnde
ne hedic qui-
dē reijcimus
simplicitatē
quorūdā pro-
bā &c.

be gotten; and others in their younger yeares, haue bene of more sufficiencie, then now their age, sicknes, or other infirmitie, wil permit them to bee:) And how iudicious, that would haue them *to mainetaine preachers*, who (for the most parte) haue not wherewith for to mainetaine themselues, wee leaue to the consideration of the wise. How much better hath our Church deuised, to supply the defects of some men, in some places of meane valew, by other meanes? As namelie by the frequent reading of the Scriptures: A matter more ² available vnto faith & godlines, then the Petitioners doe imagine; and would be much more, if it were not brought into contempt, by

² Zane. Conf. obf in cap. 15. Aph. 10. 11.

² B. Ridley to Mr. Grindall then beyonde the seas. Alas that brother Knox, could not bear with our booke of comō praier, &c The reasons hee maketh against the Letany, &c. I do marvell howe hee can or dare avouch the, &c.

² The bounds of Parishes are not de iure divino.

their suggestions. 2 By a most religious and excellent ³ forme of Common praier. 3 By Sermons and Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be planted, but nowe settled and well grounded in the profession of the truth; are ordinarie effectual meanes, to continue and increase the, in the true faith and feare of God. Herevnto may be added the manifold provisions in our Church, for sermons quarterly, or more often, in those Cures, where the Incumbents cannot preach.

3 *That Non-residency be not permitted.* It is a matter of wise and sound deliberation, first, ² what Non-residency is; for manie men in our Church, haue two parishes committed to their charge, which both will not make one living. Againe, manie haue but one parish vnder them, which yet would require more then two; or tenne men to speake at once to all the Congregation. Secondly it is, and long hath bene permitted, by wise and godly Magistrates, that haue given way to it, by their positive prudent

prudent lawes, as necessary, in some Cases, in a few men, and them (generallie and by intendment) of the best deservers. Thirdly that it is absolutelie vnlawful, & in no² sort to be suffered, neither hath beene proved, nor ever will, by all the *Puritanes* in the Land. Fourthly, in what Congruity may he be counted an idle *Non-resident*, that is alwaies present and taketh paines, in some part; and often in everie parte of his charge? Fiftlie, there are not more intollerable Non-residents in England, then some of those, that are either included in the *thousand* afore mentioned, or that favour this their attempt: Especiallie if they shalbee measured, by those places of Scripture, which they are wont to alleage against *Non-residents*, after the Texts be well examined. Lastlie, it is not possible, (as Church livings are now *allotted) that simplie no *Non-residencie* shoulde bee permitted, and yet withall, a learned Ministerie mainetained, Princes and Peeres of the Land attended, Colledges and Cathedrall Churches continued, the Vniversities present, and hope of succession in them for hereafter, preserved, propagated, and supported.

4 *The Marriage of Ministers* wee doe not dislike, but maintaine the lawfulness thereof against the Church of Rome: and humblie desire (if there be need,) that the supreme Magistrate, will adde therevnto, by his royal authoritie and the law of the land, such farther strength and confirmation, as shal seeme fit to his high wilddome.

5 We know of no *subscription* that is urged, which is not agreeable to law, required by the orders of our Vniversities, necessarie in a Christian Common-wealth, profitable for the Church of God, approueable by all iudicious learned men, and disliked of none, but a few folke,

C

that

* The answer to the 2. treatise of the Abstract.

* To alter the precincts of parishes, is a matter of greater consequence, then the Abstractor or many more shallow heads can possibly conceaue.

• The lawes &
Statutes of Gen.
In the forme
of Oth, which
the Ministers
receiue, Sect. 2
Beza in vita
Gal pag 9. 10.

that are overmuch addiſted to their own opinions. Who notwithstanding where ^a they beare the ſway, it is worth the Conſideration, how ſtrictly they tie all them that will liue among them, to the obſervation of their Church government. And in truth, (ſo the things in themſelies bee not intollerable) better ſo, then that which is here propoſed, For the not vrging of a conſormitie in Church diſcipline, is to ſet open the high way to all diſorder and Confuſion.

3. Concerning Church mainetenance.

1. **T**hat Biſhops leaue their Cōmendams. In caſe ſome of the auncient renew might bee reſtored to their Biſhoprickes, hee were vtterlie vnworthie to be a Biſhop, that would deſire a *Commendam*. But, as now the moſt of them are impaired, to take away from al Biſhops al manner of *Commendams*, is (in truth) to tie the Kings hands, that he ſhal not be able, though hee would, (and where he wil not, no *Commendam* can be given;) to make his moſt faithful ſervants, or other men of beſt deſert in the Miniſterie, able to mainetaine their places and callings, by his Maieſties favour, and gracious diſpenſation; when otherwiſe their Biſhoprickes are not ſufficient ſo to doe. So as if it bee wel wayed, they doe not ſo much intend in this particular to impoveriſh ſome fewe Piſhops, as indeed vtterly to overthrow them, and generally to reſtraine the Kings prerogative.

2 Of the ſame nature is that, which followeth. For no man except hee bee the Kings Chaplaine may holde *Three benefices with Cure*; and thoſe of his Highnes own gift. So that here alſo they deſire to limit the Kings favour.

vour. Againe it is not knowne, that there be sue in al this land, that hold three such benefices. And then what good dealing is this in the Petitioners, to make the worlde beleue, that it is a cōmon fault, which is scarce to be found in a few?

3 *Their disposing of Impropriations*, doeth notably bewray their lacke of ^c Cōscience; their little loue to learning and religion; their temporizing and fitting their motions to the Laities good liking. For who seeth not that it would bee the certaine overthrow and vtter ruine of *Bishopricks, Colleages, and Cathedrall Churches*; if their *Impropriations* should bee demised to the *Vicars or Curates the Incumbents at the old rent*, without fine, without improuement? Againe who be they, and how many, that by this meanes would be provided for? A few, and those the meanest of the Cleargy. But the inconveniences that would hereof ensue, are verie many, & intollerable. Therefore we reserue that discourse, to a fit opportunitie. On the other side, who doth not know, that for a Lay-man to hold an Impropriation (*which is a Tith*) is originallie vnlawful, and cleane contrary to their first institution? Yet these men in al their puritie, zeale, & conscience, can cōtent themselues, and their preaching Incumbents, vvith the seventh parte onely of an Impropriation, in a Laymans fee.

^c The Ecclesiastical discipl.
pag. 114.

4 Are these al, or the best meanes, that a *Thousande mē*, such as they would be reputed, can propose to his Highnes for the bettering of the Church maintenance? If we might know that it would stand with his Maiesties good liking, and should not be impured vnto vs as a breach of dutie; It were very possible, that the men whom they so much contemne, would be able to propose some other

course for the bettring of the Church maintenance, without the alteration or iniurie of any other state.

4 Concerning Church Discipline.

¹ **V**nder the name of their *Discipline*, we haue bin heretofore taught by these men to vnderstand, *The kingdome of Christ upon earth: A shinge of no lesse importance then the ^d Gospell of Christ Iesus; An essentiall part of the Gospell: A matter of faith to be receiued vpon paine of damnation; An essentiall marke of the true Church: without the which our Church was no Church. our faith no faith, our Gospell no Gospell, &c.* And it is now come to be so indifferent, as that it may bee administred accordingly; Or els at the least, that these enormities may bee redressed? will it now suffer such an Or els, at the least?

^d Eccles Discl.
pag 13.
I C Ep st. to
the Church of
England.

Were we perswaded, that their *Discipline*, their *Presbytery*, the life and being of their *Discipline*, were indeede of Christes institution; were we perswaded it were a part of Gods word, an essentiall part of his word; could wee be contented to be without it? Could we content our selues to liue any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experience that his most excellent Maiesty hath had, of the manifold mitchiefes and miseries, that attend their pretended *Discipline*, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obaine that, which yet in hart they doe affect, and specially desire.

But to these *Enormities*; these heinous *Enormities*. Is it

it not well, that now at length, these quick sighted men, can espye no fowler *enormities* in our Church government?

Enormities.

I *T*HAT *Excōmunication come not forth vnder the name of Lay-persons.* First, it may truly be said, that though it did come forth vnder the name of a Chauncelour, or a Comissary; yet came it not forth vnder the name of Lay-persons. For a Chauncelour or a Comissary, is not a Lay-man in this case: The ordinary and he are but *Vnus iudex*. Or rather whatsoever the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnusual in the civill state: wherein the Lord-Chauncelour doth dispose of many thinges, which are Originally in the Crowne; and againe, writeth *Teste meipso* vnto manie particulars, that never passe by bill assigned.

Secondly, no Lay-Chauncelour or Comissary whatsoever doth at any time excōmunicate any man; or sendeth out in his *owne name* any excōmunication. But this is the practise of the Church of England. In the cēsuring of notorious & more grievous crimes, the Arch-bishop, the Bishop, the Deane, the Arch-deacon, or a Prebendary that is a Priest, pronounceth the sentence of Excōmunication in his owne person. And in matters of lesse offence, as contumacy in not appearing and the like, the *Vicar generall, Officiall, or Comissary*, that is not in holic orders, shoulde this course. First vpon knowledge and examinatio of the cause, he adiudgeth the party worthy.

*Const. Eccle.
1597. cap. de
Excess circa
Excom. rector.*

to be excommunicate; then the Minister (associated vnto him by expresse authority from the Ordinary) doth pronounce the sentence of excommunication against him; Lastly the Chauncelour sendeth to the *Pastor* of the parish, where that party dwelleth, requiring him publickly to declare the saide party to be a person excommunicated by the sentence of the Minister his associate. And all this, according to the forme of the Articles sett forth by her Maiesties auctority Ann. 1597.

Thirdly, are not these excellēt *Enormity makers*, that can finde such an *Enormitie* in the *Name of a Lay-man*, (in whose name notwithstanding the excommunication never cometh forth,) when yet if it did come forth in his name, the nature of the thing it selfe is such, as iustly cannot be reproved? They are not ignorant, that excommunication doth proceed as is afore-said; if not in the name, yet in the Authority and Iurisdiction of the Bishoppe, or some other chiefe Clergy-man, to whom the power of the Keyes doth belong, and vnto whom the Church of England hath assigned the execution of that part of our Discipline. Who if they vse the advise and Ministry of a wise and religious Civilian, in decreeing who is to bee excommunicate; (Whervpon those^f outward penalties do ensue, which attend the auctority, and follow the sentence of excommunication in this Church and Cōmon wealthe;) how doth that in any wise violate Christs Institution as touching excommunication?

Lastly, if the Discipline they longe for, were once on foote among vs, wee should then heare tell of certaine *Lay-parsons* that ought to have a principall hand in their Excommunications. Thus as they are weake in Iudgement for matter of learning in this point, not being able

^f Perpetuall
govern. of the
Chu. pag. 320.

to resolve of any thing in certaine; so are they as partiall in prescribing their plottes for matter of practise; whiles they reprove that in others, which in themselves they do allow. Except peradventure they will tell vs, (and wee must needs beleeve them) that their *Lay Elders* become Clergy men *ipso facto*, because they are of their Cōsistory; and haue voices (according to their learning) in these Ecclesiasticall censures.

2 *That none bee excommunicated for 3 trifles and twelue pennymatters.* They are not. Contempt is then the greater, when the matter wherein they shewe their contempt, is of lesser valew: As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therefore calumniate vs and our discipline, as if with vs men were excommunicated for trifles, 'when (in truth) they are censured for their contempt.

3 The order of Excom. &c in the Chur. of Scot. Print. June 1571. Cap. 4. Thus any small offence, may iustly deserve Excommunication, by reason of the contempt & disobedience of the offendor.

3 *That none be excommunicated, without consent of his Pastor.* Without consent, is a captious terme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certify what hee hath done in denouncing of the same. And this manner of consent, wee take to be sufficient, and as much as is requisite in a private Pastor that hath no Iurisdiction.

But what is it that these men doe meane? Would they (thinke you) that every Pastor should have a Negative in the excommunicating of his parishioners? Vndoubtedly they would. Thereby intēding the vtter overthrow of the present Church government, and in steede thereof the setting vp of a *Presbitery* in every parish. Or rather, that...

that which is worse (if worse may be) the innobling of every particular pastour to excommunicate by himselfe ^b alone.

^a Perpetuall
gouvernement
of the Church
pag 321.

Except peradventure they wil say, that the particular *Pastor* ought to be ioyned in commission with the Chancellor. And then behold what would ensue. On the Minister, a world of troubles: he must be sent for as oft as any of his parish is presented; he must attend the hearing and debating of the whole cause; he must bee present as oft as the Chauncelour sitteth, as long as the matter dependeth: to his great travaile and paines, his excessive charge, and the causlesse neglecte of his calling. On the other side, if this Minister wilbe wilful, and in fine dissent from the Chauncelour in opinion; then is al the labour lost; the Iudge hath spent his skil and care in vaine, and the Bishops Consistory must downe to the ground: either *Pastor* must prevaile, or nothing must be done; To the intollerable hinderance of Iustice, and excessive detriment of the plaintife. These and the like, are the well advised propositions, whereof there is store in their Discipline. By which it doth sufficiently appeare, that as yet it is not thoroughly refined.

4 *Extorting of unreasonable fees*, who approveth? Who disliketh not? Who would not have it redressed, in any that offend? Besides there are very ⁱ severe laws already made in that behalfe.

ⁱ Constat. Eccl.
1597. cap. de
Fecdis quæ off.
Eccles.

5 *Farming out of Iurisdictions and Registers places*, though we commend it not, nor greatlie like of it; yet it is of it selfe a matter indifferent; neither good nor ill, but as it is vsed.

ⁱ Cōsil. Laodi.
Can. 52.

6 The restraint of *Marriage at certaine times* (falsely called a Popish Canon) was ^k aunciently vsed in the Church

Church of God; & being rightly vnderstood, is now commendable in this of ours.

7 *The Long-somnes of Suits in Ecclesiastical Courts*, is a matter of fact, not of Constitution; nor is the fault of the Courte, nor of the Iudge necessarily (as these men would seeme to imply,) but sometime error in pleading, sometime the intricatenes of the cause, sometime the perverlenesse of the Clyent, sometime the cunning of the Proctors, are the occasion that suites depend long. And when all is said, that they can say, this is none other fault, then is incident to the course of Iustice at the Common Law; and might befall their Consistory, or a better and more equall kinde of triall.

8 *The Othex officio*, is vsed as it ought, by men of place, of wisdom, and experience: by men of religion, learning, and conscience. Vnto whom the authority to administer it as occasion is offered doeth iustly belong, not by special commission only, but by the lawes of this land, by the two Lawes Canon and Civil; and by the warrant of sundry examples of the word of God: as that worthy and learned Deane of Arches (*the ornament and honor of his profession in his time*) in his iudicious¹ Apology of certaine proceedings in Courts Ecclesiastical, doth proue at large.

¹The Apolog.
² part Cha. 9.
and so forth
to the ende of
the same.

9 *Licenses for Marriage without Banes*, are most cautiously graunted; and that vpon^m severe punishment to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highnesse, that there is rigor in the former point, and negligence in this, when as all moderation and carefulnesse is vsed in them both?

^m Const. Eccl.
1597. cap. de
moder. indulg

And are not these *heynous enormities*?

D

Their

Their Conclusion.

THe idle vaunt that the Petitioners make of *being able to shew that these and other such abuses* (as they call them) *remaining and practised in the Church of England, are not agreeable to the Scriptures*, doeth appeare to be the more ridiculous; because they haue passed over in deepe silence many learned^a Tracts published long since; wherein their vaine fancies, and illiterate objections are refuted at large. If notwithstanding they wil yet venture to write, it wil bee answered; If they wil needes argue and dispute, there are ready that wil either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutiful in accepting, as they haue bin in the offering of this Challenge: it is the thing we would vrge, & instantly entreat, that these matters might be debated betweene vs in writing. But in the mean time, what motiōs are these for the Reformers to make vnto a most prudent Prince in his settled & peaceable government; who for many yeares, hath had trial in that his other kingdome, of their pretended reformation; & in this also hath seene the gracious effectes vnder her Maiesties late happy Raigne, of that Church discipline, which they would ruinate and overthrow.

God hath appointed his Maiestie vnto this kingdome. It is true; and wee magnifie the goodnesse of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our hearts. But that God hath appointed him to this kingdome *for such a purpose as they conceite*; what spirit of divination is in them, that they should forespeake it? Nay rather, seeing almightie God hath ordained him as the great Physition (next and immediately vnder himselfe,) to take care of the body politique, both of this Church and Common-wealth; he

will

^a The perpet.
gover. of Chri.
Chur.
A survey of the
pret. holy disc.
The answer to
the Abstract.
The Apol. of
certaine pro-
ceed. in Cour.
Eccle.
A treatise of
Eccle. et. Discip.
De Presbyt. e-
iusq; nova. &c.
De div Minist.
Evan grad. &c.
The Remon-
strance.
Quærimonia
Ecclesie.
The 5. bookes
of the laws of
Ecclesie polit.

will surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very daungerous diseases in a civil state:) And not to be perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to god, honourable to his Highnes, comfortable to many thousand Ministers, the Nurse of good learning, admirable to strangers, approved by our * Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

* The letters that Mr Beza hath written to the ArchB: of C: that nowe is.

The very names of *Punishments* are vnpleasaunt indeede; but the things themselues are necessarie sometimes, and their effects good and profitable for preservation of the whole; howsoever the induring of the, may be grievous in the particular. And hee that wil indifferently consider the true causes of the correctiōs here mentioned; shal haue iust cause to approue the Iustice, * & commend the mildnes, that hath bin vsed towards this sort of men.

* The very names of the Cōspiracy for pretended Reformatiō, viz. Presbiteriall Discipline,

As for that clause of *Mens traditions*, it is too too odious; & would imply superstition or popery to be in some of them. But how vainly & how iniuriously; hath in some sort bin heretofore declared.

That other of *being preiudiciall to none but those that seeke their owne &c.* is as iniurious to all the rest of the Ministers of this land. Be we the men that are so addicted to our owne *Quiet, Credite, and Commoditie in the world?* Where then be the fruits of our covetousnes, the effects of our ambition, the markes of our idlenes? We bee the men, that in the testimony of a good Conscience, for the repelling of such a malicious cōtumely, & flaunderous reproach, may truly say: We put not out our mony to Vsury; we detest al filthy lucre; we containe our selues with-

in our Vocations; we forsake not our holy callings; we omit not to labour in our severall chardges; we sustaine the places of great labour travaile and expense, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to silence, and stop the mouth of the common Adversary, which these men haue enlarged against vs, and our most holy faith.

To conclude, the thing they seeke is *so preiudiciall*, both to the Civil state in general, and in particular, to so many of the very best of the Ministry; that if it shoulde take effect, (but God of his mercy, & the Kings most excellent Maiestie in his Christian wilcome, wil not suffer it) it would breede a strange alteration in the one; and in the other it would for the present, not only impoverish vs, and our Vniuersities, but make both them and vs, and the whole Cleargy very base and contemptible in the eies of our own people, as also a By-word & a skorne to our neighbour nations; And for succeeding ages, it would cut of all hope of a learned Ministry, and of that grounded learning, vvhich as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifestation of this point, looke vpon the face of all the reformed Churches in the world; and wheresoever the desire of these Petitioners doth take place, be it duly cōsidered; *First*, how wel their proceedings do suite with the state of a *Monarchy*; And *then*, how poverty on the one side, & lacke of learning on the other, doth creep vpon the whole Clergie in those Dominions.

As to the first: woulde it not be seeme the supereminent auctority and Regall person of a *King*, to be himselfe confined within the limites of some particular parish; & then to subiect his soveraigne power, to the Pure Apostolical simplicitie, of an overliwaying and al-commanding
Prel-

Presbitery? Would it not doe him much good, in a time of neede, that his people should be rooted and grounded in this truth, viz. That his meeke and humble Clergie, haue power *to bind their King in chaines, & their Prince in lincks of iron*? That is, (in their learning) to censure him, to enioine him penance, to excommunicate him? yea (in case they see cause) to proceede against him, as a Tyrant?

VVe speake not heere of other points, as namely, that all appeales in causes Ecclesiasticall, (and what doe they not make Ecclesiasticall?) must finally lye, not vnto the Prince, but vnto the Assembly Provinciaall; That they allow the supreme Magistrate, not *poteſtatem iuris*, but only *facti*; while they make him, the maintainer of their proceedings, but no commander in them. These and the like, are but petty Abridgments of the Prærogative Roy.^{*T.C. l. i. pag. 180.} all, while yet the King^a *submits his scepter vnto the scepter of Christ, and lickes the dust of the Churches feete.*

Neither may it be truly said, that these are onely speculations. There are some of high place yet aliue, and other some are dead, that haue felte the smarte heereof in their owne experience, and have seene the worst of all this put in woful execution.

As to the second. Do we not see it at this day verified among them, which hath beene so often truly saide, & as often vnaduisedly denied, that *Honos alit artes*; and contrariwise, where due reward of learning & liberall maintenance of the Ministry, is fraudulently impayred, or iniuriously taken away,^b their Religion and learning come to decay? Their Atheisme and Barbarisme & Confusion must needes ensue? It is to apparent, that as the reuenues of those Churches haue bin embeazeled by men of corrupt mindes, which saide in their hearts, as it is in the Psalme, *Let vs take to our selues the houses of God in*

^b Ecclesiast. disc. cipl. pag. 114.

Psal. 83. 123

possession: so the remainder of that grounded learning, which was bredde vp in former times, is nowe through succession of time, almost cleane worne out:

Nec bona tam sequitur, quam bona prima fuit.

Insomuch, that there is neither sufficient maintenāce in those parts for any store of excellent learned men; nor yet many men brought vp among thē in this last reforming age, worthy of that wonted honorable maintenance.

God knowes we speake not this with a detracting spirit, but with grieve of hart: to see the ruines of the Ministry in particular, & generally of al profound learning in other reformed Churches. As likewise to stirre vp this whole Nation, to a thankfull acknowledgement of that singular blessing in this behalfe, which God of his goodnesse hath longe, and yet doth continue, vnto vs of this Realme. And with all, to put to silence the malicious ingratitude of those evill men, which looking vpon vs and this Church, through the coulored glasse of their praiudicate opiniōs; can see nothing among vs, *but defects, & deformities, and abuses, and Enormities*, & the like. And therefore in their high discretion, would haue vs reduced & made conformable, to the calamities of other places.

Wheras (in truth) if we shal bring backe the eies of our minds frō forraine parts, & indifferently (without either detractiō or flattery,) take notice of the presēt state of this Church & Cōmonwealth; we shal easily discernē, that it were an incomparable happines for them, if all that profess the truth as it is in Christ Iesus, were in our conditiō.

We shal see, how that our Church governmēt, is duly subordinat vnto the supreme civil state, & withal doth mightily support the same. That our Reverend Prelates (mē of singular worth, not to be matched in any one king dome) though preferred vnto highest roomes; do yet cō-
taine

raine theſelues within ſuch boundes, as preſerue that eſtate, from creeping to any Papal corruptiōs. That our inferior Clergie, by their godly & painful labours in their Vocation, haue bin, & are the moſt effectual meanes, to ſettle the tranquillity of this land; by inducing mens mindes vnto piety towards God, Loyally to their King, & Civill honeſty amōg theſelves. That our people generally, (excepting ſome few Malecōtents of al ſorts, who we leaue to the mercy of the Magiſtrate) are invred vnto peace, accuſtomed to ſubiectiō, deteſt diſloyalty, & with all alacrity yeeld their obedience vnto their Sovereigne.

That the Colledges, the Cathedral Churches, the Biſhops, & other Miniſters of this Land, haue yet remaining vnto theſe, (yet, after the many & great ſpoiles of this Church; which notwithstanding, never prospered with theſe that got theſe; but were as ruſt to the reſt of their ſilver & their gold, or as a canker, that fretted out themſelves, their poſterity, or their poſſeſſiōs;) that yet there is remaining vnto theſe, more competent, & ſufficient maintenāce; more cōſortable & honorable encouragmēts; then there are, vnto al other the reformed churches in Chriſtēdōe.

Saravia de Sa
crilegijs, ca. 9.

That anſwerable thereto, (to ſtop that mouth of iniquity, which is wont to traduce vs, for a *dumb, vnlearned, Idoll Miniſtery*) there are at this day, more learned men in this Land, in this one Kingdome; then are to be found among al the Miniſters of the Religion, in *France, Flann- ders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to ſpeake in a word) in al Europe beſides.

Which yet, may not juſtly be imputed vnto vs for vanity. The Apoſtle that knew how to be abaſed, & to make himſelfe of no reputation; yet when the impeaching of his perſonall gifts, was abuſed to the diſgrace of his calling: did without either arrogancy or folly, giue his detractors plaine

1. Cor. 9.

2. Cor. 12.

plainly & roundly to vnderstand, that he was not inferior to the chiefe Apostles; nay that he labored more thē they all; & so by his own iust defence & cōmendation, did free himselfe, his worth, & his Vocation, from their base and odious imputations. In a like case (we doubt not) a truth may be averred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and troden vnder foote, to the high dishonor of God, the disgrace of his Gospell, & to the slaunder of this most Christian Common-wealth. Yea the rich mercies, that god hath cōtinued vnto vs, now this fūe & forty yeares, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulness and sing, *Non fecit taliter omni nationi*; neither haue the Regions round about vs, beene made partakers of the like blessings.

Psal: 47: 20:

Now the Father of Mercies, and God of al Consolation, enlarge the wise and vnderstāding hart, of our thrice noble King; noble in birth, noble in wisdom, noble in all manner of good learning; assist him ever with his holy spirit, the spirit of Councell, of sanctification, & of truth: make him admirable in the swaying of this Scepter as was *Salomon* in all the world, as long as he walked in the first waies of his father *David*: That so hee may longe weare this mortall Crowne, in all abundance of Piety, Peace, & Prosperity; & hereafter obtaine that immortal Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glorie and honour and immortalitye.*

F J N J S.

